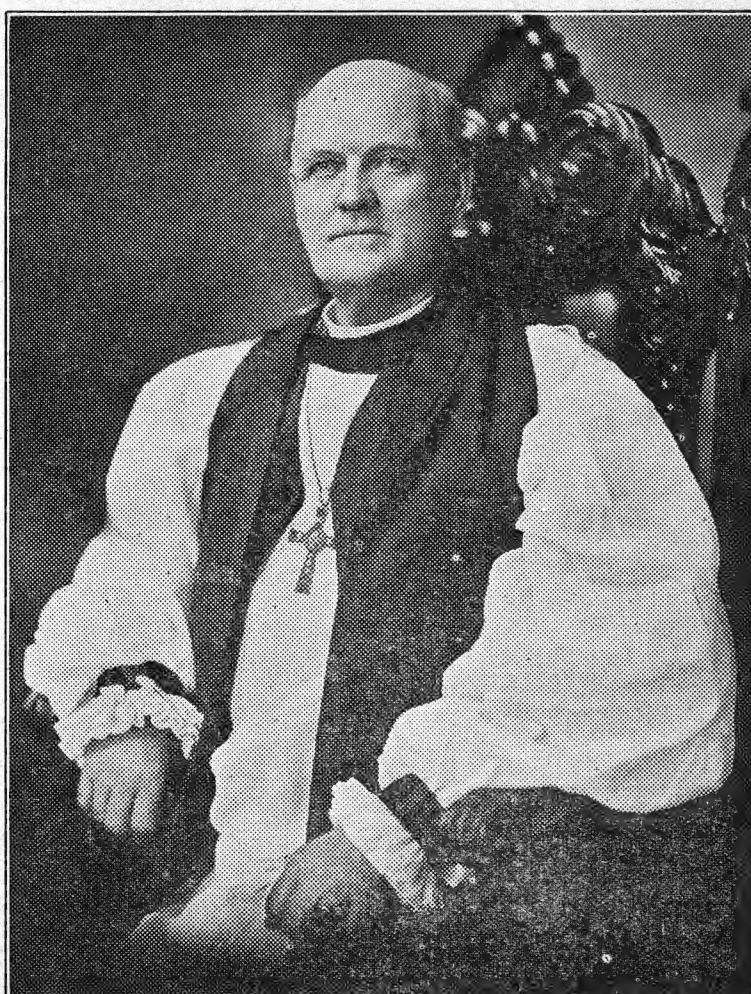


Journal
of the
Sixteenth (Jubilee) Session
of the
Synod of the Diocese
of **Athabasca**

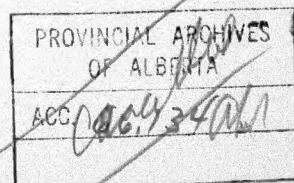


Grande Prairie
Wednesday and Thursday
The 18th and 19th days of July
1934

283.712
A589a
1934
#



THE RT. REV. I. V. STRINGER, D.D.,
Metropolitan and Archbishop of Rupert's Land



73.4.9/43

List of Clergy and Lay Workers

The Lord Bishop of the Diocese
The Rt. Rev. Arthur Henry Sovereign, F.R.G.S., M.A., D.D., Bishop's Lodge,
Peace River

CLERGY

The Ven. Archdeacon Robert Little, D.D., All Saints', Athabasca, Alberta.
The Rev. C. Franklin Clarke, R.D., M.A., St. David's, Fort Simpson, N.W.T.
The Rev. W. B. Singleton, B.A., Indian Residential School, Hay River, N.W.T.
The Rev. Charles D. White, Indian Residential School, Atikameg, Alberta.
The Rev. Canon W. E. Harrison, R.D., St. James' Church, Peace River, Alta.
The Rev. Herbert Innes Law, L.Th., Christ Church, Berwyn, Alberta.
The Rev. Wm. Brant, L.Th., Cameron Bay, Great Bear Lake, N.W.T.
The Rev. Hugh Witticks Lamberton, St. Luke's, Fort Vermilion, Alberta.
The Rev. G. A. Crawley, L.Th., St. Paul's, Chipewyan, Alberta.
The Rev. Edward Linfoot, L.Th., St. Mark's, High Prairie, Alberta.
The Rev. W. Eric Jackson, B.A., R.D., Christ Church, Grande Prairie, Alberta.
The Rev. Robert Strachan, St. Andrew's, Wembley, Alberta.
The Rev. Reginald J. Pierce, B.A., L.Th., St. Andrew's, Colinton, Alberta.
The Rev. K. L. Sandercock, Indian Residential School, Wabasca, Alberta.
The Rev. James Brodie, St. Andrew's, Spirit River, Alberta.
The Rev. Wm. Prior, B.A., L.Th., St. Helen's, Fairview, Alberta.
The Rev. A. F. Le Dieu, B.A., L.Th., St. Peter's, Slave Lake, Alberta.
The Rev. Sidney W. Semple, B.A., St. Luke's, Beaverlodge, Alberta.

EXAMINING CHAPLAIN

The Rev. W. Eric Jackson, B.A., R.D., Christ Church, Grande Prairie, Alberta

BISHOP'S CHAPLAIN

The Rev. Herbert Innes Law, L.Th., Christ Church, Berwyn, Alberta.

HONORARY LAY READERS

Mr. W. Roberts, Lake Saskatoon.
Mr. George Grover, McLennan.
Mr. F. M. Sanger Davies, Grande Prairie.
Mr. E. Jones, Kinikini.
Mr. C. Gora, Athabasca.
Mr. T. Smart, Three Lakes.

LAY READERS

Mr. E. Arnold, Wabasca.

CHANCELLOR

Mr. A. U. G. Bury, M.P., K.C., Bank of Toronto Building, Edmonton.

REGISTRAR

Mr. W. Dixon Craig, Macleod Building, Edmonton.

EXECUTIVE COMMITTEE

The Rt. Rev. A. H. Sovereign, F.R.G.S., M.A., D.D., (Chairman).
The Ven. Archdeacon Robert Little, D.D.
The Rev. Canon W. E. Harrison, R.D., (Secretary).
The Rev. E. W. Jackson, B.A., R.D.
The Chancellor.
The Registrar.
Dr. F. H. Sutherland, M.B., M.D., Peace River.

HONORARY SECRETARY OF SYNOD

The Rev. Canon W. E. Harrison, R.D., Peace River.

AUDITOR

Mr. Norman Soars, Peace River.

THEOLOGICAL STUDENTS

Mr. W. M. Toone, Fort McMurray.
Mr. H. W. Urquhart, Lac La Biche.
Mr. S. G. West, Clear Hills.
Mr. J. Sargent, Hines Creek.
Captain Pendleton, C.A., Wandering River.



THE RT. REV. A. H. SOVEREIGN, F.R.G.S., M.A., D.D.
Sixth Bishop of Athabasca

LADY WORKERS

The Wives of the Clergy.

Mrs. R. Little, Athabasca, Superintendent of Diocesan Social Service.

Miss F. H. Eva Hasell and Miss Iris Sayle, St. Nicholas Sunday School Caravan, Grande Prairie.

The Misses Pickett and Phipps, St. Alban Sunday School Caravan, Peace River.

The Misses Sewell and Paice, (Sunday School by Post), St. Nicholas' House, Fairview, Alberta.

Whitefish Lake (Atikameg), St. Andrew's School—Mrs. Howe, Miss M. Punchard.

Wabasca, St. John's School—Nurse Dorothy Bawden, Miss F. M. Harvey, Miss K. MacDonald, Miss C. Bloomer.

Hay River, St. Peter's School—Nurse W. Neville, Miss Snowden, Miss Scholes, Miss F. Wilmot, Miss R. Hobbs, Miss A. F. Betts, Miss L. Topping.

Miss Annie Swaine, Teacher, Fort Smith.

Nurse Drummond-Hay, Mirror Landing (Smith).

Journal of the
Sixteenth (Jubilee) Session
of the Synod of the
Diocese of Athabasca

First Day

Holy Communion was celebrated in Christ Church at 9 a.m., The Lord Bishop of the Diocese being the Celebrant and assisted by the Rector, Rural Dean Jackson, and the Venerable Archdeacon Little.

MORNING SITTING

The Rt. Rev. Arthur Henry Sovereign, F.R.G.S., M.A., D.D., Lord Bishop of Athabasca, having summoned the Synod to meet in Grande Prairie on Wednesday, July the eighteenth, one thousand nine hundred and thirty-four, the members assembled in the Speke Hall at 10 o'clock in the morning, and the Bishop having called the meeting to order requested His Grace, the Metropolitan and Archbishop of Rupertsland, to open the Synod with prayer.

The Secretary of the last Synod called the roll of the Clergy and the following being present answered to their names:

The Reverends/—R. Little, R. J. Pierce, A. F. Le Dieu, E. Linfoot, C. D. White, W. E. Harrison, H. I. Law, W. Prior, J. Brodie, E. W. Jackson, R. Strachan and S. W. Semple.

The following Clerical members of the Synod were absent: The Reverends:—K. L. Sandercock, H. W. L. Lamberton, G. A. Crawley, W. B. Singleton and C. F. Clark.

The Secretary then called the names of the Lay-Delegates duly appointed, and the following being present answered to their names: Messrs: —J. Rennison, H. A. George, W. J. McArthur, W. Grant, F. Mosley, R. H. Purdy, F. Hawes, J. Babbs, E. Houndle, A. U. G. Bury.

The Secretary reported that twelve Clergy were present and ten Lay Delegates, constituting a quorum of each order.

The Bishop declared the Synod constituted.

Moved by Mr. W. J. McArthur, seconded by Mr. H. A. George and Resolved, "That Rule (3) of the Rules of Order be suspended for the purpose of considering a recommendation of the Executive Committee for the amendment of the Constitution of the Diocese and a motion to be proposed thereon." Carried.

Moved by Canon Harrison, seconded by Mr. H. A. George and Resolved, "That the Constitution be amended by striking out Clause (3) thereof and substituting a new clause as follows:

(3) Every Parish recognized by the Bishop, duly organized by the election of Church Wardens and Vestrymen, and in good standing in the Diocese, shall be entitled to send as its representative or representatives to a Synod a number of Lay Delegates determined by the number of Registered Communicants on its Parish Roll as follows:

For 1- 50 Registered Communicants—One Delegate

For 51-100 Registered Communicants—Two Delegates.

For over 100 Registered Communicants—Three Delegates.

Provided that each self-supporting Parish, whatever the number of Registered Communicants on its Roll, shall be entitled to send three such Delegates." Carried unanimously by each Order voting separately.

The Secretary then called the enlarged Roll of Lay Delegates and the following being present answered to their names: Messrs:—A. U. G. Bury, J. Rennison, C. Gora, C. Read, H. A. George, B. MacRory, F. Richardson, E. Houndle, W. J. McArthur, L. C. Brockway, L. Emes, W. Grant, F. Mosley, B. Suddards, R. H. Purdy, A. Powell, F. Hawes, T. Shelley, J. Babbs, T. Wright.

The Secretary reported that there were Twenty duly-elected Lay Delegates present.

Moved by Rural Dean Jackson, seconded by Rev. H. I. Law, and Resolved, "That Canon Harrison be re-elected Secretary of Synod."

Moved by Rev. E. Linfoot and seconded by Rev. Wm. Prior, and Resolved, "That nominations be closed."

Rural Dean Jackson nominated Rev. H. I. Law, and Rev. H. I. Law nominated Mr. J. Rennison to form the Committee on Credentials.

Moved by Rev. R. Strachan, seconded by Mr. J. Rennison, and Resolved, "That the minutes of the last session of Synod, as printed in the Synod Journal, be accepted as read.

Archdeacon Little moved that Dr. McElheran be given a seat on the floor of the House. Granted by acclamation.

The Bishop called for nomination for Press Secretary, and Mr. W. J. McArthur nominated the Rev. Wm. Prior.

The Bishop then delivered his Charge—(Appendix A.)

Moved by Canon Harrison, seconded by Rural Dean Jackson, and Resolved, "That a Committee of two be appointed to consider the Bishop's Charge." Rural Dean Jackson and Mr. E. Houndle were appointed to this committee.

The Secretary then read several communications: A telegram from Rev. H. W. L. Lamberton conveying greetings to the Synod; A letter from Registrar Craig expressing his regrets and explaining his absence; A letter from the Secretary of General Synod in connection with the next meeting of that body in the Fall.

Moved by Rev. S. W. Semple, seconded by Rural Dean Jackson, and Resolved, "That the communications from Rev. H. W. L. Lamberton Registrar Craig and the Secretary of General Synod be received and filed."

The Secretary read a letter from the People's Warden of High Prairie, inviting the Synod to meet there in 1936.

Moved by Archdeacon Little, seconded by Mr. J. Rennison, and Resolved, "That the invitation from High Prairie for the next Synod be accepted and the matter left to the Executive Committee with power to act."

Moved by Mr. H. A. George, seconded by Mr. F. Mosley, and Resolved, "That a Nominating Committee of three members be appointed."

The following were constituted members of the Nominating Committee: Canon Harrison, Rural Dean Jackson and Mr. H. A. George.

Archdeacon Little, at the request of the Bishop, read the noon-day prayers.

The Secretary of the Executive Committee presented his report.

Moved by Rev. S. W. Semple, seconded by Rev. W. Prior, and Resolved, "That the Report of the Executive Committee be received and considered clause by clause."

Moved by Mr. W. J. McArthur, seconded by Mr. E. Houndle, and Resolved, "That the action of the Executive Committee in purchasing Canon White's lot at High Prairie be endorsed."

Moved by Mr. W. Grant, seconded by Rev. S. W. Semple, and Resolved, "That the action of the Executive Committee in leasing the Shaftesbury property to Mr. King be endorsed."

The Bishop called upon His Grace, the Metropolitan and Archbishop of Rupertsland to close the morning sitting with prayer.

The Synod adjourned till 2 p.m.

First Day

AFTERNOON SITTING

The Synod re-assembled at 2 p.m., and the Bishop opened the sitting with prayer. The minutes of the morning sitting were read and confirmed on the motion of Rural Dean Jackson, seconded by Rev. Wm. Prior.

Moved by Mr. J. Rennison, seconded by Mr. C. Read, and Resolved, "That approval be given to the action of the Executive Committee in purchasing the half lot adjoining the Rectory grounds at Athabasca.

Moved by Mr. B. Suddards, seconded by Mr. E. Houndle, and Resolved, "That the action of the Executive Committee in leasing the old Mission property at Fort Vermilion to Mr. Alec. Campbell, be confirmed."

Moved by Rev. S. W. Semple, seconded by Rev. E. Linfoot, and Resolved, "That the 'Model' canon suggested by the Pensions Board of General Synod be adopted." An amendment was moved by Rural Dean Jackson, seconded by Rev. W. Prior, and Resolved, "That the proposed 'Model' canon for the acceptance of Canon XXIV., relating to the Pension Fund, be not approved, but that the General Synod be requested to give careful consideration to the alteration of the said canon with a view to providing pensions based entirely upon length of service in the active ministry of the Church, and not on the size of the salaries received." Amendment carried unanimously. And the Chairman declared the original motion lost.

Moved by Mr. H. A. George, seconded by Mr. L. C. Brockway, and Resolved, "That this Synod receives and adopts the suggested canon on Pensions for the Dioceses of Rupertsland."

Moved by Mr. J. Rennison, seconded by Rev. R. J. Pierce, and Resolved, "That the action of the Executive Committee in appointing the Ven. Archdeacon R. Little as treasurer of the diocese be confirmed."

Moved by Rev. S. W. Semple, seconded by Mr. F. Hawes, and Resolved, "That this Synod confirms the approval given by the Executive Committee to the resolution submitted by the Peace River Deanery on raising funds for Church purposes, as follows:

"That this Synod strongly disapproves of the practice of holding raffles or any other species of gambling or games of chance to obtain money for any Church object. AND FURTHER, that this Synod declares its belief that the Scriptural way of raising money is by DIRECT GIVING. And be it FURTHER RESOLVED, that all Church organizations be asked to co-operate in putting this resolution into effect." An amendment to this motion was moved by Mr. F. M. Sanger Davies, seconded by Rev. W. Prior, "That dancing and cards be included in the list of prohibited means of raising money for any Church object." The amendment was lost. The original motion was carried unanimously.

The Bishop invited His Grace, the Metropolitan and Archbishop of Rupertsland to conclude the afternoon sitting with "the Grace".

First Day

EVENING

The Synod assembled in the Speke Hall at 7.30 p.m., and walked in procession to Christ Church, where the Synod service was held in charge of the Rector, the Rev. E. W. Jackson, B.A., R.D. The Ven. Archdeacon R. Little, D.D., and Canon Harrison, R.D., read the first and second lessons

respectively. The Rev. Principal R. B. McElheran, D.D., was the special preacher. His Grace, the Metropolitan and Archbishop of Rupertsland pronounced the Benediction.

Second Day

Holy Communion was Celebrated in Christ Church at 9 a.m., The Ven. Archdeacon Little officiating, and assisted by The Rector, Rural Dean Jackson, and Canon Harrison.

MORNING SITTING

The Synod re-assembled on Thursday the nineteenth day of July at 10 a.m.

The Bishop called the meeting to order and opened the sitting with prayer.

Moved by Rural Dean Jackson, seconded by Rev. J. Brodie, and Resolved, "That a Committee on Thanks, Greetings and Memorials be appointed, consisting of Rev. R. J. Pierce and Mr. F. M. Sanger Davies."

Moved by Rural Dean Jackson, seconded by Sergeant R. H. Purdy and Resolved, "That the rules of Order be suspended for the introduction of a special motion."

Moved by Rural Dean Jackson, seconded by Sergeant R. H. Purdy, and Resolved, "That a humble petition be presented to the Federal Government that Section 263, sub-section 6, part (b) of the Criminal Code of Canada, be deleted, thus effecting the withdrawal of the exemption from the operation of the said section of the Code therein granted to raffles for prizes at any bazaar held for any religious object, and also that a copy of this resolution be sent to the Council of Social Service." The motion was lost.

Moved by Rev. W. Prior, seconded by Rural Dean Jackson, and Resolved, "That we re-affirm our belief that the purpose of the Lord's Day, God's gift of a Day of Rest, has to do with the whole of man's spiritual life, and that we deprecate any tendencies which may undermine and destroy its spiritual value. We believe that it is a holy day and not a holiday and should be so observed."

Moved by Rev. W. Prior, seconded by Mr. W. J. McArthur, and Resolved, "That a Diocesan Board of Religious Education be established following the suggested organization contained in Clauses 1-7, Article II., as on pages 2 and 3 of the D.B.R.E. pamphlet issued by the G.B.R.E., with Clauses 2 and 4 amended as follows:

(2) The Board shall consist of the Bishop of the Diocese (ex-officio) who shall be President of the Board, one Clergyman and one Layman representing each Deanery, and such additional Clergymen and Laymen as the Bishop shall appoint."

(4) The Board shall meet at least once a year."—(Appendix B.)

Moved by Mr. F. Richardson, seconded by Mr. J. R. Babbs, and Resolved, "That this Synod deplores the absence of religious education in our public schools, and urges that the Christian bodies should be asked to collaborate in a Christian spirit to remedy the appalling state of affairs. And further that action on this motion be left to the D.B.R.E."

Moved by Rev. J. Brodie, seconded by Mr. F. Richardson, and Resolved, "That approval be given to the action of the Executive Committee in leasing the old Mission property at Spirit River to Mr. Lloyd.

The Secretary reported that the lot adjoining the Rectory grounds at Berwyn had been donated to the Diocese by the former Rector, the Rev.

L. W. Potter.

Moved by Mr. W. J. McArthur, seconded by Rev. J. Brodie, and Resolved, "That the gratitude of the Synod be conveyed to the Rev. L. W. Potter for his generous gift to the Diocese."

Moved by Rev. A. F. Le Dieu, seconded by Rev. J. Brodie, and Resolved, "That the Standing Committee on Canons and Rules of Order be asked to consider the revision of the Constitution and Canons, and that they report to the Executive Committee two months before the next meeting of the Synod."

Moved by Rev. W. Prior, seconded by Rev. E. Linfoot, and Resolved. "That whereas the use of the 'Duplex Envelope System' for offerings has resulted in greatly increasing the parochial incomes of those parishes where it has had a fair trial, this Synod heartily commends the 'Duplex Envelope System' for offerings to those congregations which have not made a trial of it, and requests that it be introduced and thoroughly worked wherever possible."

Noon-day prayers were read by the Rector, Rural Dean Jackson.

Moved by Rural Dean Jackson, seconded by Rev. R. Strachan, and Resolved, "That wherever there is a parish church or building set apart for the public worship of the Church, the marriage ceremony shall be solemnized therein, provided that the Bishop for such causes as shall seem sufficient to him may grant special permission for the solemnization of a marriage elsewhere, and provided also that where either of the parties reside at a greater distance than five miles from any Church, or building set apart as aforesaid it shall be lawful without such special permission to solemnize their marriage elsewhere, and provided further that in urgent cases where reference to the Bishop is practically impossible, the Clergyman may act at his own discretion and shall forthwith report the circumstances to the Bishop."

Moved by Rev. S. W. Semple, seconded by Rev. E. Linfoot, and Resolved, "That in view of the great importance of keeping in touch with parishoners who move from one parish to another thus preventing their loss to the Church, we would impress upon the Rector or Incumbent of the Parish from which such parishoners shall have gone the necessity of advising the Rector or Incumbent of the Parish into which they have moved of the fact of their change of residence, and further that a commendatory letter be given to each parishoner thus moving from one place to another."

Moved by Rural Dean Jackson, seconded by Rev. J. Brodie, and Resolved, "That the report of the Executive Committee as a whole be adopted."

The Ven. Archdeacon R. Little presented the Treasurer's Report and moved, seconded by Rev. J. Brodie, and Resolved, "That the Treasurer's Report be adopted."—(Appendix C.)

Moved by Rev. J. Brodie, seconded by Rev. H. I. Law, and Resolved "That the Elections be made at 3 o'clock this afternoon."

The Synod adjourned till 2.30 p.m., after His Grace, the Metropolitan and Archbishop of Rupertsland closed the sitting with prayer

Second Day

AFTERNOON SITTING

The Synod re-assembled at 2.30 p.m.

The Bishop, having opened the sitting with prayer, introduced Miss F. H. Eva Hasell, who addressed the Synod on the work of the Sunday School Caravans and the Sunday School by Post, in this Diocese.

The report of the Nominating Committee was presented. Moved by

Rev. J. Brodie, seconded by Mr. L. C. Brockway, and Resolved, "That the Report of the Nominating Committee be accepted and acted upon, with the exception of the nominations of Lay Delegates to Provincial Synod."

The Rev. J. Brodie and Mr. H. A. George were appointed scrutineers

After balloting for the Lay Delegates to Provincial Synod, the following were declared to be duly elected by the Synod to be delegates to the General and Provincial Synods and the representatives upon the General Boards of the Church, and to the Diocesan Executive Committee.

DELEGATES TO GENERAL SYNOD:—Clerical: Archdeacon R. Little and Rural Dean C. F. Clarke; Substitutes: Canon Harrison and Rev. H. I. Law. Lay:—Chancellor Bury and Mr. H. A. George; Substitutes: Sergeant R. H. Purdy and Mr. E. Houndle.

DELEGATES TO PROVINCIAL SYNOD:—Clerical: Archdeacon R. Little, Rural Dean E. Jackson, Rev. R. J. Pierce, Rev. H. I. Law; Substitutes: Rev. Wm. Brant, Canon Harrison, Rev. R. Strachan and Rev. E. Linfoot. Lay:—Chancellor Bury, Dr. F. H. Sutherland, Mr. J. Rennison and Mr. B. MacRory; Substitutes: Mr. F. M. Sanger Davies, Mr. E. Houndle, Mr. C. Gora and Mr. L. C. Brockway.

REPRESENTATIVES OF THE BOARDS OF THE M.S.C.C. G.B.R.E., and C.S.S.: Clerical:—Archdeacon Little; Substitute: Rev. C. F. Clarke. Lay:—Chancellor Bury; Substitute: Mr. H. A. George.

ELECTIVE MEMBERS OF THE DIOCESAN EXECUTIVE COMMITTEE: Canon Harrison, Rural Dean Jackson and Dr. F. H. Sutherland.

COMMITTEE ON CANONS AND RULES OF ORDER: Ven. Archdeacon R. Little, Chancellor Bury and Registrar Craig.

REPRESENTATIVES ON THE DIOCESAN BOARD OF RELIGIOUS EDUCATION: Peace River Deanery, Rev. E. Linfoot and Mr. Chas Lawrence; Athabasca Deanery, Rev. R. J. Pierce and Mr. J. Levy; Grande Prairie Deanery, Rev. S. Semple and Mr. F. M. Sanger Davies.

The Bishop, in calling upon the Rev. Principal C. D. White to present the report of his Indian School at Atikameg, paid grateful tribute to the missionary work of the White family. Archdeacon A. S. White and Canon W. G. White had served many years in this Diocese, and a nephew was assistant at the Carcross School in the Yukon

Moved by Rev. Principal C. D. White, seconded by Rev. R. Strachan and Resolved, "That the Report on the Indian School at Atikameg be adopted."

In the absence of the Rev. Principal K. L. Sandercock, the Secretary read his report of the Indian School at Wabasca.

Moved by Canon Harrison, seconded by Rev. J. Brodie, and Resolved, "That the Report of the Indian School at Wabasca be adopted."

The Ven. Archdeacon R. Little introduced Mr. Lenny, and Mr. L. C. Brockway introduced the Rector of Sunset Prairie, the Rev. J. E. Whittles.

Moved by Ven. Archdeacon Little, seconded by Rev. H. I. Law, and Resolved, "That the Archdeacon's Report on the State of the Church be adopted."

The Rural Deans made their reports of their respective Deaneries.

Moved by Rural Dean Jackson, seconded by Rev. J. Brodie, and Resolved, "That the Report of the Grande Prairie Deanery be accepted."

Moved by Canon Harrison, R.D., seconded by Mr. E. Houndle, and Resolved, "That the Report of the Peace River Deanery be accepted."

Moved by Archdeacon Little, R.D., seconded by Mr. J. Rennison, and Resolved, "That the Report of the Athabasca Deanery be accepted."

Moved by Rural Dean Jackson, seconded by Mr. E. Houndle, and Resolved, "That the Report of the Committee on the Bishop's Charge be accepted." Carried unanimously.

The Rev. R. J. Pierce presented the Report of the Committee on Thanks, Greetings and Memorials, as follows:

1. "Resolved that this Synod of the Diocese of Athabasca now in session wishes to convey its heartfelt thanks for the splendid help given to

the Diocese by the G.B.R.E.; C.S.S.; M.S.C.C.; S.P.G.; C. & C.C.S.; the W.A., Dominion and Diocesan; S.P.C.K.; Fellowship of the Maple Leaf; St. Paul's Toronto; The Canadian Passenger Association and the Hudson's Bay Company. And it would urge these societies and organizations to continue (and if possible augment) their assistance in these difficult times.

2. "Resolved that the Synod of the Diocese of Athabasca convey its thanks to His Grace, The Archbishop of Rupertsland, and Dr. McElheran for the tremendously valuable contributions they have made to the Synod.

3. "Resolved that the Synod of the Diocese of Athabasca convey its thanks to Miss Hasell, Ven. Archdeacon R. Little, the Chancellor, the Registrar and the Auditor, for the generous contributions which they have made to the Church in this Diocese.

4. "That the good wishes and compliments of the Jubilee Synod be extended to Mrs. Young, widow of the second Bishop of this Diocese; to the Rev. A. C. Garrioch, pioneer missionary of this Diocese and first missionary in charge of Fort Vermilion, where he was appointed by Bishop Bompas; to Bishop and Mrs. Robins; to Bishop and Mrs. Renison; to Bishop and Mrs. Burd, with the best wishes of the Synod for the Bishop's complete recovery in the near future; to Canon and Mrs. W. G. White; Mrs. Robt. Holmes; Mrs. Bredin; Archbishop Matheson and Archbishop Worrell.

5. "That the Jubilee Synod of the Diocese conveys its thanks to the Rector, Vestry, W.A. and Church workers of Grande Prairie, for their generous hospitality to the Synod."

Moved by Rev. R. J. Pierce, seconded by Mr. F. M. Sanger Davies and Resolved, "That the Report of the Thanks, Greetings and Memorials Committee be adopted."

Moved by Mr. H. A. George, seconded by Rural Dean Jackson, and Resolved, "That the expenses of delegates to Synod be pooled and met on an equalization basis by the missions and parishes concerned."

Moved by Mr. H. A. George, seconded by Ven. Archdeacon Little and Resolved, "That this Synod vote an honorarium of \$25.00 to the Hon Secretary of Synod."

Moved by Mr. H. A. George, seconded by Mr. E. Houndle, and Resolved, "That the Church cemeteries at Shaftesbury and Dunvegan be cared for, and that the Executive Committee be given power to act in this connection."

The Agreement regarding the Sunday School Caravans was tabled and referred to the Executive Committee.

Moved by Mr. E. Houndle, seconded by Mr. F. M. Sanger Davies, and Resolved, "That the Report of this Sixteenth Session of Synod be published and distributed."

The Minutes of the day's proceedings having been read and confirmed, the Bishop closed the Jubilee Synod with the Benediction, which was followed by the singing of the Doxology.

APPENDIX A

(APPENDIX A)

THE BISHOP'S CHARGE

Reverend Brethren of the Clergy,
Brethren of the Laity,

I welcome you most heartily to the Sixteenth Session of the Synod of the Diocese of Athabasca. This year marks two very important anniversaries. One hundred years ago, there was born in London a little lad to whom was given the name of William Carpenter Bompas. Sixty years ago this May Rev. William Carpenter Bompas was consecrated as First Bishop of Athabasca. It is the centenary of his birth and the Diamond Jubilee Year of our Diocese. We have been remembering in various ways this historical year but we specially pray that it may be a time in which we may gain a new vision of our tasks and their relation to the Kingdom of God, and a deeper realization of the Presence of the Living Christ, the Source of all our Power and the End of all endeavour.

OUR DISTINGUISHED VISITORS

In connection with our celebrations we are delighted to welcome to our Diocese and our Synod His Grace, the Archbishop of Rupertsland and Mrs. Stringer. We welcome him as our Metropolitan, and we believe he is the first Archbishop to visit Athabasca. We welcome him and Mrs. Stringer for what they have done in the Master's Power in the uttermost parts of the earth. During 40 years of Missionary endeavour in the Far North, they have seen pagan tribes transformed into law-abiding Christian people. Their work for Christ among the dwellers in Arctic night forms one of the most brilliant episodes in the long annals of missionary history.

We also are pleased to welcome Rev. R. B. McElheran, D.D. Principal of Wycliffe College, Toronto, a Theological College which was described by Dr. John R. Mott as the most missionary-minded College in the English-speaking world. As Rector of St. Matthews, and Archdeacon of Winnipeg, his knowledge of Western conditions and of Western Church life is both wide and accurate.

We extend to these two leaders in our Church in Canada a very hearty welcome. I know that their visit will be long remembered and that it will also be an inspiration to us all.

TO THE PIONEERS

On this unique double anniversary, the first Synod over which I have had the privilege and responsibility of presiding, I would wish to pay tribute to that noble army of pioneers who have preceded us; to the Bishops, Bishop Bompas, Bishop Young, Bishop Holmes, Bishop Robins, and Bishop Renison, men of scholarship and leadership, of energy and saintliness. I would not forget the faithful and devoted Clergy, who facing hardship and untold difficulties, planted the standard of the Cross in "the wilderness and solitary places". All these have lived in the Holy Faith, which by life and word they taught. They laid the foundations; on those foundations we are called to build today.

The Diocese has passed through three distinct epochs—the age of the early explorers, the period of missionary activity among the natives, and now a period of development through immigration and land settlement. The census of 1911 showed a population of less than 2,000 souls in the Greater Peace River District; in 1921 the population had increased to 20,000, and today probably 75,000. It is truly an "Empire in the Making". This unprecedented growth constitutes at once our task and our challenge.

APPENDIX A

To this task, the Church called me from Yukon on September 22nd. 1932. It was impossible for me to leave at once, for the last boat sailed from Dawson a few days later, leaving no time for the freighting of books and furniture. Moreover, there were many things in Yukon which had to be cared for and developed before I could hand over the Diocese to another Bishop. I arrived at Peace River on Friday, April 28th, and at once began a general visitation of the whole Diocese.

CHANGES WITHIN THE DIOCESE

There have been several changes among the Clergy:

Rev. Canon William Grove White, in charge of High Prairie, retired, and is now living in Edmonton.

Rev. J. M. Roe, M.A., resigned the Principalship of Wabasca School to go to the Diocese of Calgary.

Rev. H. W. L. Harrison, of Beaverlodge, resigned, to engage in literary work in England.

Rev. William Brant, of Fairview Parish, was transferred to the Missionary District of Great Bear Lake.

On the other hand, we have welcomed to the Diocese the following:

Rev. Arthur Frederick Le Dieu, B.A., from Emmanuel College, in charge of Slave Lake Parish.

Rev. Kenneth L. Sandercock, from the Diocese of Qu'Appelle, to be Principal of Wabasca School.

Rev. Edward Linfoot, from the Diocese of Kootenay, in charge of High Prairie-McLennan.

Rev. Sidney W. Semple, B.A., of the Anglican Theological College, in charge of Beaverlodge.

Rev. William Prior, B.A., of Wycliffe College, in charge of Fairview.

We welcome these Clergy to our Diocese and we pray that their work may be greatly blessed by the Holy Spirit.

Rev. W. E. Harrison was appointed Canon of the Diocese in place of Rev. Canon W. G. White (retired).

Three Churches have been consecrated—at Clear Hills, Slave Lake and Spirit River—and a Hall, to be used as a Church opened at Grimshaw.

One Cemetery, that at South Athabasca, was consecrated.

Three Induction Services have been held, viz:—Rev. E. Linfoot to High Prairie, Rev. S. W. Semple, B.A., to Beaverlodge, and Rev. Wm. Prior B.A., to Fairview.

Two Deacons were ordained—Rev. A. F. Le Dieu, B.A., and Rev. S. W. Semple, B.A., and one Priest—Rev. R. J. Pierce, B.A.

Our staff now consists of nineteen active Clergy, three students, one Church Army Captain, twelve women workers as nurses, matrons and teachers (including those in the three Indian Schools), four Van Workers, two women at St. Nicholas' House in the department of the Sunday School by Post. The Diocese has 41 Churches and 94 Stations where services are held. In all, since my coming to the Diocese, 134 persons have been confirmed. At this point may I emphasize the importance of this service, the opportunity which it offers for definite teaching, the call to Christian service, the follow-up plan in which each confirmed person is carefully and prayerfully nurtured in Christian growth and service. Confirmation is not an end—it is a beginning. Yet the Church fails to hold so many who have been confirmed, due to the fact that they are often forgotten and neglected and are given no definite Christian work to do in their Church. It is the greatest opportunity given to the Church in the call to the Christian Life, spiritual consecration and noble endeavour.

Many have been the changes which have taken place since the last Synod was held two years ago under Rt. Rev. R. J. Renison.

APPENDIX A

THE RESTORATION FUND

Since last we met our Church in Canada was staggered for awhile under the cruel blow of the huge financial losses suffered by Western Canada through the extraordinary defalcation of one man who, bearer of an honoured name, was trusted, unsuspected and unchecked beyond what was prudent and wise. However, if ever we can say that good can come out of evil, I believe we can do so in this case. The twofold way in which the disaster is being met is beyond all praise.

The idea of the Maintenance Fund was a master stroke of policy by whoever thought of it. The plan, I mean, by which the Bishops, Clergy and agents of the M.S.C.C. are contributing regularly, a portion of their incomes to carry on, for three years, all the Church work in Western Canada, which would otherwise have stopped entirely after the revelation of the colossal loss. It is of course entirely a voluntary matter, but the Clergy have responded to it with remarkable willingness and unanimity.

Then there was planned the Restoration Fund, by which the sum of \$760,000 was to be restored and along with this sum a further call was made for \$100,000 towards the Capital Fund of the Beneficiary Funds of the Church and also \$200,000, known as the "Sustentation Fund" to be returned to the Dioceses for Diocesan requirements. The manner in which the Church has responded to this challenge is one of the finest achievements in the whole history of our Canadian Church. Blessed by the Hand of God, over \$500,000 has been paid in cash and \$880,000 has been promised. This is a remarkable record when we remember that the call came in the midst of the greatest depression that the modern world has been called to face. Through this achievement, the Canadian Church has found itself, undreamed resources of sacrifice and devotion have been revealed, the Church from sea to sea and from the Great Lakes to the rim of the Arctic has been unified, and the whole membership strengthened by this venture of faith at a time when tragedy and gloom overshadowed all. The cries of those who proclaimed it as impossible have been lost in the shouts of praise to Almighty God from the hearts of those who have done it.

Our Diocese has responded nobly to the call, and Clergy and Laity have given of their substance. Without a doubt, this Diocese will pay its apportionment in full by the end of the three-year period. It is a debt of honour. Athabasca must not fail.

OUR ENLARGED BORDERS

Now we refer to the enlargement of our Diocese. At the Provincial Synod of the Church of England in Rupert's Land held in Winnipeg, September 13th, 1933, the new Diocese of the Arctic was formed and the Venerable Archdeacon, A. L. Fleming, was elected as its first Bishop. The new Diocese included the lower portion of the Diocese of Mackenzie River. It was thought wise to translate Rt. Rev. W. A. Geddes from the Diocese of Mackenzie River to the Diocese of Yukon. This left Southern Mackenzie which is contiguous to our own Diocese, without supervision. It was therefore decided that this portion of Mackenzie should be incorporated with the Diocese of Athabasca, and this was officially done on December 21st, 1933 the day of the consecration of the Bishop of the Arctic. This brings into our Diocese three additional Clergy—Rev. G. A. Crawley of Fort Chipewyan, Rev. W. B. Singleton, B.A., of Hay River, and Rev. C. Franklin Clarke, M.A., of Fort Simpson. We welcome these Priests into our ranks and we trust that they may find a true fellowship among us.

In the re-organization of this enlarged Diocese, four Rural Deaneries have been formed:

Rural Deanery of Athabasca, with the Ven. Archdeacon Little, as Rural Dean.

Rural Deanery of Grande Prairie, with Rev. Eric Jackson, B.A., as Rural Dean;

APPENDIX A

Rural Deanery of Peace River, with Rev. Canon Harrison as Rural Dean, taking the place of Rev. Wm. Brant (resigned);

Rural Deanery of Mackenzie River, with Rev. C. F. Clarke as Rural Dean.

These Rural Deaneries have already begun to function as such, both Clerical and Lay, and in these wide areas, in which it is impossible to hold frequent Diocesan gatherings, I believe it will be the better policy to emphasize the Rural Deanery as the unit for conferences, inspirational gatherings, and general meetings.

INDIAN WORK

I am greatly worried over the condition of our Indian work. The three schools—Whitefish, Wabasca and Hay River—are functioning well and are doing splendidly; but the Diocese as such is really doing nothing. It is not sufficient to simply teach a few children who happen to come to our Schools, and then turn them out without supervision or direction. We cannot expect the School Principals to act as General Missionaries to the Natives. They have a big and important task at their respective schools. We need a devoted and faithful Indian Missionary who would learn the language, love the natives, and be to them a Christian friend, adviser and guide. May God send us such a man and may we be enabled to find the funds for such a worker. I wish to speak with gratitude and admiration of the Principal and his staff at each of the Indian Schools. May God richly bless them in their important tasks.

DIOCESAN FINANCE

The finances of the Diocese have been the cause of much worry and care. On my arrival in the Diocese, one of the first letters I received was one from the Treasurer Archdeacon Little, in which he informed me that the salaries for April had been paid, but there remained only \$500.00 as the balance for the month of May. Since that time, we have been existing only from month to month. There are no reserves of any kind. There was a small reserve at the time of the resignation of Bishop Robins, but from that time to May 1st, 1933, no effort was made to replenish the Funds, and they were exhausted. Our income is \$5,000.00 short of covering our Budget, and if this sum is not forthcoming from somewhere it will be necessary to close three, or possibly four, parishes, which will mean the closing of twelve Church and eighteen other centres at which services are at present being held. Such would be a tragedy! I earnestly ask you at this Session of the Synod to discuss ways and means of facing this great difficulty and problem. The Stipends of the Clergy have been reduced to a minimum, and all expenditures have been cut to the lowest possible level.

At a time which calls for a forward movement, we may be forced to move backwards.

Now may I use the words of the Bishop of Toronto: "I have been asked several times as to methods of raising money for Church purposes. I am quite clear in my own mind that raising money by 'wheels of fortune', 'raffles', 'draws', dances and cards for Church purposes is entirely undesirable and I express the wish that such will not be resorted to as a means of raising money for the Church in this Diocese. I am also clear that direct giving is the ideal method, and is the one which should be held before the people who are ready to give their work and gifts, as the one to which we should work.

"At the same time I am aware of the strength of the argument that there are some people who are ready to give their work and gifts to the Church, and that in offering for sale, or for entertainment, the fruits of such work, or such gifts, they are making a genuine and acceptable offering for the work of the Church. I recognize the force of such an argument, and I do not express general disapproval of all indirect ways of raising money, but I ask the Church in this Diocese to draw the line in the use of such methods cited in the former paragraph."

APPENDIX A

THE LORD'S DAY

Another matter has caused me grave concern in Northern Alberta viz., the turning of the Sabbath from a holy-day to a holiday.

Jesus said the Sabbath was made for man. He declared the Sabbath to be:

Not local but universal. It is the heritage of all peoples and of every class. The modern world recognizes this, for the Sabbath principle has been embodied in the statutes of all nations and has been woven in the warp and woof of the League of Nations.

Not temporary but permanent; if made for all men, it should endure for all time. Its law is not arbitrary, but is written in the nature and needs of man's body and soul. Thus the blessedness of keeping it not only for physical rest but also for spiritual culture will never be annulled. The strain and stress of modern life makes a special demand upon its restful quietness.

Not a burden but a delight. Its purpose was beneficent. The Sabbath was made for man, not against him. It was not meant to be his enemy but his friend, not a hindrance but a delight. Jesus protested against the merely authoritarian institution which Judaism had made of the Sabbath. To save life was its function; Freedom and Privilege were its watchwords and its advent was hailed with joy:

"This is the day Jehovah has made,
We will rejoice, and be glad in it."

Not for the body only but for the whole man. The Sabbath was shared with beasts of burden, but our Sabbath must have larger concern than physical rest. Some part of every Lord's Day should be devoted to the cultivation of the mind. With the spiritual life, the Sabbath has ever been concerned. Our conduct on that day should be such as will enable us to take up our tasks on Monday morning with a clearer intellect, with livelier spirits with a new corporeal vigor and with a deeper sense of the presence about us of an invisible world. Unless it does that, it has not been kept "holy".

Not to be used as we like but as we ought. To say the former would be to misinterpret the meaning of the word "for". There was a purpose in God's gift of the day of rest, and no gift of God may be perverted. In the perversion of the Day man gathers hurt and sorrow, but when wisely observed and healthfully employed, good alone flows from it. As the old song puts it:

"A Sabbath well spent
Brings a week of content."

To turn the Sabbath into a day of pleasure—making it purely a day of picnics and baseball games—is to deny man's spiritual nature and rob him of spiritual nurture. I earnestly appeal to you all, both Clergy and Laymen to do all in your power to resist the subtle and insidious attempts which are being made to destroy this Divine institution. We cannot break the law; we break ourselves against it.

HISTORICAL RECORDS

Many of the records and sources of information concerning the early years of this Diocese have already been lost. I earnestly ask you all to co-operate with me in the gathering together all records of every kind—Church service registers, baptismal records, marriages, burials, names of those confirmed, minutes of meeting including Synods, photographs, letters, etc., etc., that we may preserve them and from time to time edit them, and perhaps at some future time have them placed in book form. This Jubilee Year is a good year in which to begin this valuable work—in fact, we have made a beginning, and nearly all the Parishes have sent in historical sketches but some have not done so as yet. This aspect of our Diocesan life should not be thought of lightly or of little value. It is intensely important.

APPENDIX A

TO THE CLERGY

I wish to pay tribute to the CLERGY of the Diocese, who so faithfully and devotedly serve their Master and their Church, facing the bitterly cold winds of Northern winters, greasy glue of Peace River gumbo roads the isolation in widely separated Parishes, lack of central libraries and urban luxuries—carrying on day by day and week in the Presence and Strength of Jesus the Christ, our Saviour and our Friend. I would express my deep sense of gratitude for the welcome with which they received me, the loyalty which they have extended to me, the co-operation with which they have gladdened me. No Bishop could ask for a finer body of co-workers.

May I be permitted to extend to Ven Archdeacon Little my special thanks for all of his thought and care and advice, and for the wise guidance and steady influence which he has given to our Diocese in its period of change.

TO THE LAITY

THE LAYMEN, too, have rallied splendidly. I would wish that this Diocese might be known as "The Laymen's Diocese". No Diocese can be really successful unless it has within a dedicated body of faithful Laymen who are willing to serve and give and pray for their Church and Christ's Kingdom.

I wish to express my thanks to Miss Eva Hasell and her Van Workers and those who serve in the Sunday School by Post. It was a very practical vision which came to Miss Hasell. She dreamed a dream, and then went forth to make it real in the Canadian West. She builds the vans, she chooses and trains the workers, she finds money for their expenses, she plans the journeys, and she herself leads on the trails. This Diocese owes more to Miss Hasell than it can ever repay. She works in the Diocese all summer and works in England all winter—then returns in the spring with a carload of bales with which to help to clothe those who are in need. Her work will never be forgotten. Her reward is in seeing lonely hearts cheered, the hungry fed, the naked clothed, and boys and girls won to Christ and His Church.

Among the Laymen, I would wish to pay tribute to Mr. A. U. G. Bury, K.C., M.P., the Chancellor, and to Mr. W. Dixon Craig, the Registrar for their untiring interest and many tasks on behalf of this Diocese.

We must not forget at this Synod to express our gratitude to the M.S.C.C.; St. Paul's Church, Toronto; the Woman's Auxiliary; the English Societies—S.P.G., C. & C.C. Society, and the S.P.C.K., as well as innumerable individuals who give and pray for Christ's Work in this Last Great West.

I trust that this Synod may accomplish three things: first, that it may call us together in Christian Fellowship, for we are brothers and sisters together in this Family of God; second, that we may wisely and prayerfully plan and legislate for the well-being of the Church in this Diocese; and thirdly, that we go back to our respective Parishes with a deeper resolve to serve our Lord with a more faithful spirit, a more complete consecration and more heart-felt prayer. The purpose of the Church, as founded by Jesus the Christ was to speak and to save that which was lost, to make bad men good, and good men better. His hand is still with us; His power is still over us.

We are members of the Church of Christ throughout the world. May no narrow or provincial spirit dwarf our efforts. We belong to the Diocese of Athabasca; we are members of the Church of England in Canada, but we will work and pray for the Catholic Church, even to the uttermost parts of the earth.

"Rise up, O men of God, have done with lesser things;

Give heart, and soul, and mind, and strength to serve the King of Kings.

"Rise up, O men of God, the Church for you doth wait,

Her strength unequal to her task; Rise up and make her great."

(APPENDIX B)

(APPENDIX B)

**CANON FOR CREATING A DIOCESAN BOARD OF
RELIGIOUS EDUCATION**

1. For the purpose of unifying and developing the educational activities of the Church in the Diocese, there shall be a Board, to be known as "The Diocesan Board of Religious Education."

2. This Board shall consist of the Bishop of the Diocese (ex-officio) who shall be President of the Board, one Clergyman and one Layman representing each Deanery, and such additional Clergymen and Laymen as the Bishop shall appoint.

A Chairman shall be elected by the Board at its first meeting after each meeting of the Synod, whose duty shall be to preside in the absence of the Bishop, and to relieve the Bishop of all routine work as President of the Board.

3. It shall be the duty of the Board to study the Educational needs of the Church in the Diocese in respect of primary and secondary education and of all Sunday School work, and to recommend such measures as it may deem advisable to advance the cause of religious education, and to provide as far as possible, that the education of our youth shall be maintained in harmony with the principles of the Christian Religion as set forth in the faith and worship of the Church of England in Canada.

4. The Board shall meet at least once a year.

5. The Board shall have power to associate with itself any persons experienced in different departments of educational work for the purpose of studying and reporting upon educational problems effecting the interests of the Church.

6. It shall be the duty of the Board:

- (a) To co-operate in every way possible with the General Board of Religious Education of the Church of England in Canada.
- (b) To submit a report of its work to the Diocesan Synod and to the General Board of Religious Education.

7. The Board may adopt such Rules and Regulations for the conduct of its business as may be found necessary.

APPENDIX C

(APPENDIX C)

FINANCIAL STATEMENT FOR THE YEAR 1933

INCOME

Balance on hand January 21st		\$ 4,018.60
S.P.G.	\$1,665.76	
C.C.C.S.	499.13	
M.S.C.C.	7,968.10	
St. Paul's, Toronto	877.00	
Nova Scotia, per M.S.C.C.	25.00	
Huron, per M.S.C.C.	75.00	
		\$11,109.99
Dominion W.A.		962.00
For Building Purposes, M.S.C.C.	\$1,500.00	
Mrs. Speke, for Speke Hall	48.00	
Toronto Diocesan W.A.	100.00	
Fellowship of the Maple Leaf	405.90	
		\$ 2,053.90
From Diocesan Sources—		
For Stipend	\$2,167.03	
Missionary Assessments	431.17	
Refund of Building Loan	49.00	
Beneficiary Funds	6.00	
		\$ 2,653.20
Ordination Candidates Fund, per M.S.C.C.	350.28	
Administration and Travelling, per M.S.C.C.	470.75	
Western Relief, per C.S.S.	88.56	
Donations	15.00	
Sale of Horse	35.00	
Cheques Received to Forward as shown	37.00	
Refunds—Bishop Sovereign	\$70.00	
Town of Peace River	1.50	
Canadian Passenger Association	2.00	
		\$ 73.50
Returned Unused Cheques, Lloyd's Bank		1.48
Bank Interest		25.35
		\$21,894.61

APPENDIX C

FINANCIAL STATEMENT FOR THE YEAR 1933

EXPENDITURE

Clergy Stipends	\$13,318.65
Buildings	3,241.50
Taxes	521.27
Fire Insurance	354.30
Itinerating	932.73
Travelling	313.53
Itinerating Equipment—	
Upkeep of Motor-Cars	\$156.45
Repairs to vehicles	22.95
Purchase of Cutter	10.00
Purchase of Saddle	10.00
Purchase of Team	80.00
	\$ 279.40
Expenses advanced to Provincial Synod Delegates	618.50
Expenses of Executive Committee meeting	14.50
Missionary Assessments—M.S.C.C.	\$282.65
G.B.R.E.	33.50
C.S.S.	37.41
	\$ 353.56
Synod Assessments—General Synod	\$48.00
Provincial Synod	75.00
	\$ 123.00
Printing	22.90
Office Equipment, Stamps, Stationery, Telegrams	258.36
Furnishing Church Houses	114.50
House Rent	40.00
Clergy for Parish Relief	55.00
Grimshaw Church—Freight on Organ	\$ 5.00
Pews (Frontier Lumber Co.)	25.00
Transfer of Land, Fees	12.70
	\$ 42.70
Forwarded—Provincial Synod	\$10.00
Episcopal and Clerical Maintenance	25.00
Sunday School by Post	2.00
	\$ 37.00
Auditor's Fee	5.00
Caretaker of St. Peter's Mission	8.00
Transferred to O.C. Fund	350.28
To offset Deficit in O.C. Fund	66.00
Grant to Clergyman	25.00
General Synod Year Book	.95
1933 Faith and Order Movement	5.00
Exchange on Cheques	2.40
Balance on Hand	790.58
	\$21,894.61

ROBERT LITTLE, Treasurer.

Audited and certified correct, 2nd April, 1934.

N. SOARS, Official Auditor.

SYNODS OF THE DIOCESE OF ATHABASCA

	Date	Place	Bishop
1.	September 4, 1876	Fort Simpson	Bompas
2.	July 6, 1888	Fort Vermilion	Young
3.	September 29, 1891	Lesser Slave Lake	Young
4.	July 25, 1894	Lesser Slave Lake	Young
5.	June 22, 1900	Lesser Slave Lake	Young
6.	September 16, 1903	Lesser Slave Lake	Young
7.	July 13, 1907	Lesser Slave Lake	*Reeve
8.	June 6, 1910	Lesser Slave Lake	Holmes
9.	June 23, 1914	Lesser Slave Lake	Robins
10.	August 16, 1916	Lesser Slave Lake	Robins
11.	July 25, 1921	Lake Saskatoon	Robins
12.	June 18, 1924	High Prairie	Robins
13.	August 14, 1928	Grande Prairie	Robins
14.	October 1, 1930	Grande Prairie	Robins
15.	June 1, 1932	Peace River	Rennison
16.	July 18, 1934	Grande Prairie	Sovereign

*Acting Bishop

HISTORICAL NOTE

Sixty years ago, on May 4th, 1874, the Reverend William Carpenter Bompas was consecrated the first Bishop of Athabasca at St. Mary's Lambeth, by Archbishop Tait, the Bishops of London, Winchester and St Asaph.

The Diocese of Athabasca was formed by a division of the Diocese of Rupert's Land arranged by the Right Reverend Robert Machray, its second bishop, during a visit to England, and in 1873 received the sanction of Synod of the undivided diocese. This was confirmed by the first Provincial Synod of the Province of Rupert's Land and enters into the constitution of the aforesaid province.

The Diocese of Athabasca comprised its present area, that of the Diocese of Mackenzie River, Yukon and a portion since decided to be in that of Caledonia.

In 1884 it was divided by resolution of the Provincial Synod held August 8th 1883, with the consent of the Bishop of Athabasca, into two dioceses, and by resolution of the special meeting of the Provincial Synod held October 1st-3rd, 1884, the southern portion retained the title of Athabasca.

The Rev. Richard Young, incumbent of Andrew's, Manitoba, was consecrated Bishop of Athabasca, St. Luke's Day, October 18th, 1884, by the Bishop of Rupert's Land, Metropolitan; Bishop McLean of Saskatchewan; and Bishop Anson of Qu'Appelle.

On December 31st, 1903, while in England, Bishop Young resigned

The Right Reverend William Day Reeve, Bishop of Mackenzie River undertook the charge of the diocese temporarily, in May, 1904, and continued until he left to take the position of Assistant Bishop of Toronto in August 1907. He died on May 12th, 1925.

The Right Reverend George Holmes, Bishop of Moosonee, was translated and became the third Bishop of Athabasca in 1909. He passed away while in England, 3rd February, 1912.

Rt. Rev. Edwin Frederick Robins was consecrated fourth Bishop of Athabasca, November 24th, 1912, in St. John's Cathedral, Winnipeg, by the Primate, assisted by Bishop Newnam of Saskatchewan, Bishop Lofthouse of Keewatin, Bishop Harding of Qu'Appelle and Bishop Reeve, Assistant Bishop of Toronto.

He is at the present time engaged in active work in England as Assistant Bishop of Norwich.

Right Rev. Robert John Renison was consecrated fifth Bishop of Athabasca in January, 1932, and resigned in August of the same year to become rector of St. Paul's Church, Toronto.

The study of their characters and accomplishments will be found eloquent with the distinguishing marks of scholarship, efficiency, heroism and saintliness.

AN APOSTLE OF THE NORTH

We saw him come—there was no loud acclaim;
He stood among the crowd, so frail and spare;
His humble garb marked his still humbler mien,
Whilst gently waved his scanty, silvery hair.
He stood alone, as stands some ancient pine
Amidst a stirring land and busy mart,
And strove to grasp the new and unknown ways,
Which were so strange to his intrepid heart.

But as I gazed upon that trembling form,
And marked the lisping words which slowly fell,
A vision rose before me, grand and clear,
Which thrilled my soul like some sweet vesper bell.
I saw a lonely region, cold and drear,
I saw the sad wild natives of the North
Pass slow before me, Christless, base, forlorn.
And as I thus beheld there passed straightforth
A lonely man—ay, more than common man—
’Twas one of God’s great heroes, brave and strong,
Who gave up home and friends and comforts all,
And for Christ’s sake passed forth to conquer wrong;
In lonely wilds, in wigwams foul and drear,
Midst sickness, famine, plague, and sore distress,
He pressed straight on, true soldier of the Cross,
His only aim to comfort and to bless.

And so he stands as stood his Master, Christ;
Brave leader he, no matter what the cost;
True teacher he, whose every word was love;
Good Shepherd of God’s children strayed and lost.
And this we know, when broken lies the bowl,
The afterglow of his devoted life
Will lead men on to do and dare for Christ,
And win for Him through darkness, pain and strife.

—H. A. CODY.

(Written when Mr. Cody first saw Bishop Bompas arrive at Whitehorse in June, 1904, two years before the Bishop’s death).

Printed by the Peace River Record
Peace River, Alberta